RECONSTRUCTION OF ACTUAL PHILOSOPHY AS A WAY TO SALVATION IN THE MIDDLE OF CONTEMPORARY ETHICAL THINKING

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Abstract

The aims of this research are (1) to know the response of moral philosophy to contemporary ethical thinking (2) to know the position and response of moral philosophy to contemporary ethical thinking (3) to know the solutions to contemporary problems. The type of research used in this research is qualitative research. This study uses a library study approach because it collects data from books, journals, the internet, or other written literature as a basis for writing. The results of this study indicate that: (1) the response of moral philosophy to contemporary ethical thinking is that the study of morality and ethics has the same goal but has differences in terms of defining its goals. Ethics as part of philosophy bases its theory on relative logic while moral philosophy bases it on transcendent revelation (2) when ethics is used as a sub of philosophy, ethical philosophy will include moral philosophy. Morals are not ethics but they both have something in common, that is, they both discuss good and bad issues. The difference is that morals are closer to manners and are applicable in nature, while ethics tend to be more philosophical (3) Solutions to contemporary problems: first, it is necessary to uphold justice as an ethical solution. Second, the need to develop a caring and responsible character. Third, the need for socialization and teaching of moral philosophy from an early age.

Keywords: *ethical, moral, philosophy.*

1. INTRODUCTION

The contemporary world has given birth to a global civilization with various colors. In general, our current period is often assessed positively because of the tremendous advances in material and science and technology. But for some parties the negative side is also seen and even has a broad impact. One of the negative sides is the weakening of ethical values, both individually and collectively in society. The real form of this ethical crisis is the emergence of social diseases that are spreading globally. For example, increasingly sophisticated crime, abortion, free sex, alcoholism and drug use, exploitation of humanity, and a host of other social problems. There are at least two value systems that continue to compete to become a solution. The first, in the name of revelation (religion), and the second, human rationality (philosophy). Geneologically, the ethical values of religion were born from revelation, but the value of the universality of philosophical ethics is present as a witness when religious ethics is institutionalized. For this reason, in Islamic discourse the term moral philosophy is not a matter of debate. In the early

2000s, John Naisbit indicated that the swift global flow would give birth to a counter trend that tends to oppose global homogeneity, which includes a value system. The world will long for the primordial value system that originates from religion, art, literature and philosophy.[1] This moral problem gets the main attention in Islamic teachings, because of how important morals are. One of the duties of the Prophet Muhammad saw. is to improve human morals so that humans have good behavior in living life in the world. There are still many people who are still experiencing a moral crisis, this can be seen from the many cases carried out by some people published in print and electronic media. The reality of the moral crisis in Indonesia today still seems so apprehensive. Dishonesty appears everywhere, criminal behavior and inhumane treatment are reported in the mass media almost every day.[2]

Philosophers argue that with reason and human morals, they become good, therefore they write books that can lead humans to noble morals and save them from destruction. Nowadays there are people who are wise from a scientific point of view, they are very proficient in scientific fields, but do not have good morals. What is the meaning of knowledge without noble morals. Of course, what is expected is that the higher a person's knowledge, the better his morals will be.[3]

Naisbit (in Damayanti, Aliman, and Hamsah, 2022: 43) indicates that the swift global flow will give birth to a counter trend that tends to oppose global homogeneity in which the value system is contained. The world will long for the primordial value system that originates from religion, art, literature and philosophy. Therefore, the presence of this paper is to answer the position and response of moral philosophy to contemporary ethical thinking.[4] Moral growth and development are never separated from the reality of ethical concepts that exist outside of Islam and the original content of Islamic teachings. The existence of ethical concepts outside of Islam must be acknowledged, namely the existence of philosophy with one of its branches, ethics which was born long before the establishment of moral institutions. While the content of moral originality is the teachings of the Qur'an and the Sunnah of the Prophet. In the hadith it is stated: "I have left two things, in which you will not go astray as long as you adhere to both, namely the Qur'an and my Sunnah (HR Malik).

2. RESEARCH METHODS

The type of research used in this research is qualitative research. This study uses a library study approach because it collects data from books, journals, the internet, or other written literature as a basis for writing. Literature study is a method of collecting data by searching for information through books and other literature that aims to develop theory.

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[1] Jhon Naisbit, *Mega Trends 2000* (New York: Avon Book, 1991), h. 106.

[2] Eka Damayanti, Aliman, Hamsah F, "Filsafat Akhlak Dalam Pemikiran Etika Kontemporer *Akhlaq Philosophy In Contemporary Ethical Thought*", *Al asma: Journal of Islamic Education* 4, no. 1 (2022): h. 42-43.

[3] Abd. Basyir Mardjudo, "Filsafat Akhlak Dalam Konteks Pemikiran Etika Kontemporer", *Jurnal Hunafa* 2, no. 3 (2005): h.196.

[4] Eka Damayanti, Aliman, Hamsah F, "Filsafat Akhlak Dalam Pemikiran Etika Kontemporer *Akhlaq Philosophy In Contemporary Ethical Thought*". h. 43.

3. RESULT AND DISCUSSION

a. Definition of Morals

The term morals comes from the Arabic language which means manners, temperament, behavior or character.[5]

$$وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ$$

Translation:

"*And indeed you are truly virtuous noble character.*" [QS. Al-Qalam:4]

Whereas in terms, citing al-Ghazali's opinion of morality is, "Khuluk (morals) is a trait that is embedded in the soul from which actions are born easily and easily without the need for thought and consideration.[6] Aligned with him is Ahmad Amin, he defines morality from the results of his research. he is more directed to a scientific discipline, namely, As a Science that explains the meaning of good and bad, explains what some humans should do to others, states the goals that humans should aim for in their actions and shows the way to do what must be done.[7] Whereas Ibnu Maskawaih defines that Morals are, A state of the soul that encourages to do actions without thinking and examining.[8] Another statement revealed by Soegarda that morals are manners, character, decency and good behavior which are the result of the right attitude of the soul towards His Khaliq and towards fellow human beings.[9]

Ontologically and axiologically morals and ethics are the same, because ontologically the object of study is the problem of good and bad human behavior, while axiologically both are talking about how to shape virtuous human attitudes and behavior. However, as a branch of philosophy, ethics only starts from reason, while morality comes from the teachings of Allah and His messengers. Therein lies the difference between the two.

b. Definition of Moral Philosophy

The word morals from an etymological point of view is the plural form of khuluq. In the Al-Munjid dictionary, the word khuluq means character, temperament, behavior or character. In Dairat al-Ma'arif, the word morals is interpreted as an educated human trait. As for terminologically what is meant by morality according to Ahmad Amin is the habit of will. Meanwhile, according to al-Ghazali, morals are traits that are embedded in the soul that give rise to all kinds of actions easily without consideration. Another statement revealed by Soegarda that morals are manners, character, decency and good behavior which

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[5] Mansur Ali Rajab. *Ta'ammulat fi Falsafah al-Akhlak* (Mesir: Maktabah alAnjalu al-Mishriyah, 1961), h. 13.

[6] Al-Ghazali. *Ihyâ 'Ulûm al-Dîn* (t.t.: Multazam al-Taba'ah wa al-Nasr, t.th.), h. 52.

[7] Ahamad Amin, Kitab Al-Akhlak, (Kairo: Makktabah Dar al-Kitab alMisriyyah bi al-Qahirah, t.th.), h. 2.

[8] Muhammad Yusuf Musa. *Falsafah al-Akhlak fi al-Islam* (Kairo: Muassasah al-Khaniji bi Al-Qahirah, 1963), h. 81.

[9] Soegarda Poerbakawatja, *Ensiklopedia Pendidikan* (Jakarta: Gunung Agung, 1976), h. 15.

are the result of the right attitude of the soul towards His Khaliq and towards fellow human beings. From some of the terminology above, it can be analyzed that morality includes two things:

1. Morals are expressions (outer) of behavior that have a virtue content in the form of words or deeds.

2. Encouragement of a soul image (iner) which is motivating to give birth to actions that are expressed outside.

Some argue that ethics is the same as morals. The similarities do exist, because both discuss the problem of good and bad human behavior. The aim of ethics in view of human philosophy is to obtain the same ideal for all human beings at all times and places regarding the size of good and bad behavior as far as the human mind can know. However, in achieving this goal, ethics encounters difficulties, because the views of each group in this world about good and bad have different dimensions and are relative in nature, each group has its own conception. Moral philosophy is a theory or philosophy that studies the overall values, norms, and moral principles that a person or group of people holds in regulating their behavior.

According to Muhammad Abduh, moral philosophy talks about good and bad behavior. Humans are said to have good morals if they want to try to devote all their attention to efforts to realize the goals created by humans themselves, on the contrary human morals are said to be bad if they cannot avoid obstacles that hinder the achievement of the goals created by humans. Morals are sourced from the Koran, hadith, and atsar of friends and tabi'in. Moral philosophy is how the existence and essence of morality in human life. The problem of morals, is not just a term that is known in Islamic teachings through information from the Qur'an, hadith and scholars, but more than that the term morals always exists and is actual. Why is that, because it is very closely related to all aspects that surround human activity, both in relation to fellow creatures, from the past to the present, or from classical to modern times. According to Madkur, the Islamic version of moral philosophy seeks to combine revelation and reason, between faith and wisdom, between religion and philosophy; and trying to explain to people that (1) revelation does not conflict with reason; (2) if the faith is illuminated by the light of philosophy it will remain in the soul and will be firm in the face of opponents; (3 religions, if they rely on philosophy, they will become philosophers as philosophy becomes religious.

c. Definition of Ethical Philosophy

Ethics comes from the Greek word ethos, which means habits, customs, character, feelings, attitudes, ways of thinking. In the plural form ta etha, it means custom. It is in this last sense that the term ethics was formed, which Aristotle used to denote moral philosophy. In this way, ethics means: the knowledge of what is usually done or the knowledge of customs and traditions. There is also a word moral from Latin which means the same as ethics.[10] In terms of ethics, it has three meanings: first, values and moral norms that become a guideline for a person or a group in regulating their behavior. This meaning can be called a value system.

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[10] Mokhtar Efendi. *Ensiklopedi Agama & Filsafat* (Palembang: UNSRI, 1999), h. 77.

For example Protestant ethics, Islamic ethics, Indoan ethnic ethics. Second, ethics means a collection of moral principles or values (code of ethics). For example medical code of ethics, researcher code of ethics, and others. Third, ethics means the science of good or bad. Ethics becomes a science when ethical possibilities become material reflection for a systematic and methodical research. Here it is synonymous with moral philosophy. The object of discussion is all forms of human action that arise from people who do what they do, related to good and bad consciously.[11]

d. Scope of Morals

The scope of morality is the same as the scope of Islamic teachings themselves, especially those related to relationship patterns. Dinaiah morality (religion/Islam) covers various aspects, starting from morality towards Allah. Quraish Shihab said that the starting point of morality towards Allah is the acknowledgment and awareness that there is no God but Allah. He has very noble commendable qualities, let alone humans, even angels will not be able to reach him.[12] This morality towards Allah aims to foster a closer relationship with Allah SWT, so that Allah is felt to be always present and oversees all forms and behavior of human actions.[13] The scope of discussion of the science of morality is to discuss all aspects of life and human actions, both individual (individual) and collective (group), which then determines the criteria whether these actions are classified as good or bad deeds.

The discussion of the scope of morality according to Ibn Miskawaih in the book Tahdzib al-Akhlaq is classified into three parts, namely:[14]

1. Morals to Allah

There are three kinds of worship to Allah: first, the obligation to worship physically, namely by praying, fasting, and trying to get a noble position in order to be close to Allah SWT. Second, the obligation of the soul, by believing correctly about the oneness of Allah SWT, praising and always glorifying Him, contemplating and being grateful for all His gifts, and always deepening this knowledge so that a sense of humility towards Him will arise. Third, obligations towards Him when interacting socially, such as during muamalah and so on. So, the knowledge of the oneness of Allah will be the basis or foundation in the further moral development of children.

2. Morals Against Yourself

Behavior towards oneself, namely by fulfilling all one's own needs, respecting, loving, and taking care of oneself as well as possible. Ibnu Miskawaih explained that having good morals with oneself is by maintaining health both physically and spiritually.

3. Morals to fellow human beings

Relations between fellow human beings should glorify each other by being fair when deciding something and so on. Islam has given many examples of

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[11] Khaerudin. *Pemikiran dan Etika Pendidikan Islam* (Makasar: YAPMA, 2003), h. 57.

[12] Abudin Nata. *Akhlak Tasawuf dan Karakter Mulia* (Jakarta: PT. Raja Grafindo Persada, 2014), h. 128.

[13] Sururin, Asep Usmar Ismail, dan Wiwi Sajarah. *Tasawuf* (Jakarta: PSW UIN Jakarta, 2005), h. .26

[14] Ibnu Miskawaih. *Tahdzib al-Akhlaq* (Beirut: Darul al-Kutub al-ilmiah,1985), h. 30-31.

beautiful deeds when done together. Islam encourages people to gather at the mosque five times each day for congregational prayers. It's all recommended so that we can meet each other, so that it will give birth to love and there will be unity.

e. Responses of Moral Philosophy to Contemporary Ethical Thought

The response of moral philosophy to contemporary ethical thinking is.[15] Moral and ethical studies have the same goals but have differences in terms of defining the goals. Ethics as part of philosophy bases its theory on relative logic while moral philosophy bases it on transcendent revelation. It must be admitted that historically, ethical philosophy was born earlier than moral discourse. Unfortunately, this study of moral philosophy has not been followed up by subsequent Muslim scientists. Unlike the case with Western ethical philosophy that dominates modern civilization today. However, there are several comparisons of moral philosophy with contemporary ethical philosophy in several studies.

The aim of ethics in the view of philosophy seems to only revolve around obtaining equal degrees for all people without the limitations of space and time and the size of good and bad with the approach of reason alone. Meanwhile, the pattern of life and worship taught by Islam is solely dedicated to Allah. It is from this point that we can understand that the ethical problems of philosophy never find a meeting point. This happens because of differences in viewpoints and ethical standards themselves. In moral philosophy, human nature is measured in terms of its function and position.

Even Ibnu Maskawih completes it with his existential anatomical structure. In an effort to form the perfection of good morals, Ibn Miskawaih, al-Ghazali and al-Mawardi emphasized the process of education through reason, soul and religion. Although with a different emphasis (Ibn Maskawaih is socially rational, al-Gazali is monolithic Sufistic, while al-Mawardi is socially religious rational with the theory of alnasyah). This would be in stark contrast to philosophy when the west denied religious entities. Akhlak philosophy in the realm of religious ethics is a combination of the views of Al-Qur'an morality, theological concepts, philosophical categories and Sufistic aromas. That's why when confronted face to face there will be three things:

1. Philosophy of morality accepts the concept of ethical philosophy.

Both can be equated in terms of moral concepts in order to distinguish between what is good and what is bad.

2. Philosophy of morality corrects the concept of ethical philosophy.

In terms of sources, moral philosophy is a teaching that demands trust and devotion. While ethics is not a belief that requires devotion to moral philosophy, it also provides corrections to schools of ethical philosophy as well as providing solutions to Islamic religious ethics. Like when moral philosophy corrects the flow of hedonism with qona'ah teachings. Or John Stuart Mill's utilitarianism, in which this flow tends to sacrifice the common people and minority groups. Meanwhile, in moral philosophy, the principle of al-'ada (justice) is recognized.

3. Philosophy of morality complements the concept of ethical philosophy.

In moral philosophy, two types of nature are taught, the world and the hereafter, while in ethical philosophy, only the mortal world is taught. When

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[15] Eka Damayanti, Aliman, Hamsah F, "Filsafat Akhlak Dalam Pemikiran Etika Kontemporer *Akhlaq Philosophy In Contemporary Ethical Thought*", h. 46.

Emile Dukheim or Freud declares that religion is an illusion, it means there is no belief in the Unseen. Also Laplace who rejected mystical beliefs by saying, "I mistrust anything but the direct result and calculation".[16] Moral philosophy complements the discourse on ethical philosophy that the source of knowledge is not only reason, but also revelation and intuition. Islamic moral philosophy does not reject the rationality of reason, but complements it with the instrument of revelation. As found in Mulla Shadra's philosophy which states that the sources of knowledge are: burhan (reason), 'irfan (intuition) and Qur'an (revelation).

f. Ethics in Islamic Thought; towards moral philosophy

Since the birth of religion on the surface of this earth various social ailments are its main claim.[17] No less than a country as secular as the United States recognizes this reality. When various ethical problems emerged in 1996, America organized a joint campaign involving Abraham Religion figures (Jews, Christians and Muslims). Long before US News magazine ran the headline Can Churches Cure America's Social?[18] In Islam, the discourse of Islamic science, the concept of morality, is a teaching that terminologically produces various values for Muslims to carry out. Philosophically and applicatively the Qur'an and Hadith are the main sources of inspiration. Both are the highest legal products that serve as guidelines for good and bad. Among the Al-Qur'an explicitly contains many verses with moral connotations:

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗۖ وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا

Translation:

> "And do not come close to the orphan's property, except in a better way (beneficial) until he grows up and fulfills the promise; in fact, the promise must be held accountable." (Q.S al-Isra/17:34)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

Translation:

"O you who believe, stay away from a lot of suspicion (suspicion), because some of the prejudice is a sin. And do not look for bad people and do not gossip about each other. Is there anyone among you who likes to eat the flesh of his brother who has If you die? Then of course you feel disgusted

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[16] Mulyadi Kartanegara, *Mengislamkan Nalar: Sebuah Respons terhadap Modernitas* (Jakarta: Erlangga, 2007), h. 46.

[17] Alwi Syihab. *Islam Inklusif* (Bandung: Mizan, 1999), h. 199.

[18] Alwi Syihab. *Islam Inklusif,* h. 200.

with him. And fear Allah. Verily, Allah is Most Repentant, Most Merciful "(Q.S al-Hujurat/49:12)

Also the Hadith that connotes morals: Word of the Prophet: We are not a group of people who do not respect the old and love the young (HR Bukhari). Word of the Prophet: No one covers the disgrace of his brother but Allah will cover his disgrace on the Day of Resurrection (H.R. Muslim).

إِنَّ مِنْ أَحِبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا

It means:

"Indeed, among the people I love the most and the seat closest to me on the Day of Judgment is the one with the best morals." (HR. Tirmidhi)".

The above verses and hadiths prove the term morals or ethics in two sources of Islamic teachings. As for the subject of this study is human behavior from the point of view of good and bad. Both in personal and communal capacities, both towards God and fellow creatures.[19] In general, the moral teachings in the Qur'an and Sunnah are divided into: Mahmudah (commendable) morals: honest, forgiving, wise, obedient and others. There are also other terms used, namely madzmumah (despicable) morals: selfish, miserly, lying, persecuting, treacherous and others.[20] Talking about morality cannot be separated from philosophical discourse. Because when ethics is used as a sub of philosophy, ethical philosophy will include moral philosophy. Morals are not ethics but they both have something in common, that is, they both discuss good and bad issues. The difference is, morals are closer to manners and are applicable,[21] whereas ethics tend to be more philosophical.[22]

g. Contemporary Problem Solutions

First, it is necessary to uphold justice as an akhlaqi (ethical) solution. Islam teaches its people to act fairly. Treat all people proportionally to people we hate even (Q.S. Al-Maidah / 5: 8).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا ۚ اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation:

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[19] M Yatimin. *Studi Akhlaq dalam Perspektif Al-Qur'an* (Jakarta: AMZAH, 2007), h.11.

[20] Barmawi Umary, *Materi Akhlaq* (Solo: Ramadani, 1993), h. 196.

[21] Anton Moeliono. *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), h. 15.

[22] Suparman Syukur. *Etika Religius* (Yogyakarta; Pustaka Pelajar, 2004), h. 5.

"O you who believe, let you be those who always uphold (truth) for Allah, bear witness fairly. And never let your hatred of a people encourage you to act unfairly. Be fair, because fairness is closer to piety. And fear Allah, indeed Allah is Aware of what you do ".

This teaching will erode the spirit of primordialism and narrow fanaticism. This spirit is in line with universalism in ethics. While in the moral philosophy we are reminded of Ibn Bajah about the theory of motivation that distinguishes humans from animals. So the politics of revenge of 'terrorists' and 'anti-terrorists' have no place from this point of view. The policies of the leaders also play an important role in creating this just order. Al-Mawardi emphasized the element of Imamat and the leader's obedience to qawaid millah in this matter. Even al-Farabi added the human and philosophical character that a head of state must also possess.

Second, the need to develop a caring and responsible character. A caring character is needed to save the other party from losses. Mahmudah morality as a religious ethic encourages this behavior a lot in the Qur'an, for example, ordering care for the suffering of others by prohibiting curmudgeon (Q.S. Al-Nisa/4: 37).

الَّذِيْنَ يَبْخَلُوْنَ وَيَأْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۙ

Translation:

"(namely) those who are miserly, and tell others to be stingy, and hide the gifts of Allah that He has given them. And We have prepared for the disbelievers a humiliating punishment".

But that doesn't mean you don't care about yourself by giving too much Q.S. Al – Isra/17: 29).

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا

Translation:

"And don't make your hands shackled around your neck and don't stretch them too much because you will be reprehensible and regretful."

This is the essence of Ibn Maskawaih's nazhar al-awsath theory. Concern can also be applied to ecological issues in the discourse on contemporary ethical issues above. Moral philosophy often quotes the Koran and al-Sunnah. As for the attitude of responsibility, Hans Jonas stated the need for ethics to face the great damage that could be caused by a technocratic attitude of science. This responsibility is raised through the attitude of caring for our children and grandchildren for the next generation. Moreover, in the discourse on morality, responsibility is not only for the real, but also for the transcendent, divine. This is

the advantage of morality over ethics. Al-Mawardi in Aal-dunya wa al-din discusses three main issues: worldly morality, spiritual morality and individual morality. In management, for example, our responsibility is not only to our individuals. But also for our children and grandchildren even before God who gave them. Likewise with corruption, it is impossible for a Muslim to do it with an awareness of moral philosophy.

Third, the need for socialization and teaching of moral philosophy from an early age. Reflecting on Erich Fromm's psychological theory, that every child has the potential to become a sheep or a wolf. In Islam every child is born in a state of fitrah. So the teaching of moral values finds its momentum from an early age to be taught, so that it becomes a well-trained habit. That way morals are no longer philosophical but become something that is embedded and produces spontaneous actions. As intended by Al-Ghazali and Ibn Maskawih.

CLOSING

a.   Conclusion

The contemporary world has given birth to a global civilization with various colors. In general, our current period is often assessed positively because of the tremendous advances in material and science and technology. But for some parties the negative side is also seen and even has a broad impact. One of the negative sides is the weakening of ethical values, both individually and collectively in society. The real form of this ethical crisis is the emergence of social diseases that are spreading globally. For example, increasingly sophisticated crime, abortion, free sex, alcoholism and drug use, exploitation of humanity, and a host of other social problems. There are at least two value systems that continue to compete to become a solution. The first, in the name of revelation (religion), and the second, human rationality (philosophy). Geneologically, the ethical values of religion were born from revelation, but the value of the universality of philosophical ethics is present as a witness when religious ethics is institutionalized.

b.   Suggestion

Moral philosophy has stagnated in modern terms. In contrast to contemporary ethical thinking which is everywhere enforced. From the findings in the discussion, the results of this paper have implications for Muslims to make moral philosophy an alternative for the development of contemporary ethics, both in the function of accepting, correcting and complementing contemporary ethics. At the theoretical and practical levels, moral philosophy must be deepened in an effort to respond to various phenomena of contemporary thought.

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